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THE DIRECTOR'S MONTHLY REVIEW

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Starting a New Sodality

The desire for a new Sodality sometimes arises spontaneously in the people themselves, and at other times, it is called forth by the Pastor.

In the first case, some young people or adults wish to live a more spiritual life within some organization; impelled by their love of the Blessed Virgin, they feel that they can attain their desire better in the Sodality of Our Lady, than in any other body. Having talked the matter over among themselves, they go to their Pastor and ask him to start a Sodality.

Usually, however, the priest takes the first step. He knows the great utility of the Sodality; he sees its necessity; he considers the method of commencing one and prepares the way for it by degrees. He speaks with some of the more fervent of the men, youths or women, as the case may be. He gives them books or pamphlets treating of the Sodality. Thus he arouses a desire for the Sodality in a few individuals, thus making apostles of them for the spread of the idea among others.

Remote Preparation

To prepare the people well, it is advisable to have a Retreat or a Mission or a series of religious conferences. Then when the desire of a truly Catholic life and ardor for the Apostolate have been roused, it will be easy to recommend the Sodality as the best method of applying oneself with constancy to the pursuit of those ends.

At the very beginning, one should carefully consider what Sodality or Sodalities should be established. A priest who is skilled in organization and direction, can start three or four at the same time, but generally it will be best to begin with one. The question then arises, what shall that one be? Shall it be for adult men or for young men, girls, or unmarried women? It at all possible, let the first Sodality be for *adult men* or at least for young men. Because what has first been started for grown men will be gladly imitated by young men and women, but not vice versa. Hence it is that in many places the very word "Sodality" is despised by men, young and old, because the first was for little boys or girls or for old ladies.

Quo semel est imbuta recens,
Servabit odorem testa diu...

Any one who begins with a Sodality for girls on the ground that it is easy to induce them to enter, need not wonder if afterwards the Sodality has no charm for men. Of course, there are clrcumstances, where the situation of Pastor and parish is such that no other way is open except to start with the women.

Then again, obstacles may seem to close the way. But one should not surrender immediately.

It often happens that the difficulty looks bigger than it is. Still even if it be real, who ever did anything worth while without overcoming obstacles?

"But", you may say, "what am I going to do when there are already two or three feminine Sodalities, without any life in them? How shall I encourage the older or the younger men to enter a Sodality under those circumstances?"

Even in such a case there is no room for despair. Start a Sodality for men, but with *forms and names* as far as possible, *different* from those used by the women. If "Sodality" by local

tradition means a woman's organization, call your Sodality a Society, an Association, a League, or any other name which seems to fit. Use other medals, another chapel; if possible, give new names to your officials, etc. In the government of Sodalities for men, young or old, more democratic methods will be used than in those for women, and of course the work of the Sections and the devotions will be specially adapted to men (1).

It will help much for a strong start and will forestall many evils, if the Director sets lofty aims before the future Sodalists and adheres steadfastly to a high standard in the selection of members. The future Sodalists ought to feel that the Sodality is a very serious affair, and that it is not enough merely to join the Sodality and observe the rules and customs in the beginning only. The serious spirit with which the Director manages the Sodality from the a start ("suaviter in modo, sed fortiter in re") will enter into the future Sodalists also, and later, everything will go on with more energy and dash if the Director has had the courage to arouse high expectations and to demand a great deal from the future Sodalists.

Proximate Preparation

When the foregoing has been properly attended to, the next thing in order is the admission of the Sodalists. This may be affected in two ways. Either the priest may speak from the pulpit on the nature of the Sodality and invite those who wish to join, to give him notice of that fact; or he may give a private invitation to those who he presumes would enter, to come to a special meeting where he may propose the matter to them and urge them to help in forming a Sodality.

Generally, the first way will be best where it is desired to start a Sodality for women or young people; but the second will be better where adult men or young men are sought. Even in the first method, the Director must reserve liberty to refuse admission to those he judges unfit for Sodality life. Grown men and the older and more independent youths will resent the imputation of unfitness, whereas younger folk and women are generally less affected by it.

One mistake ought to be avoided, namely that of starting with a large number of members. The first Sodalists should be few, and those beyond exception, and not only good and pious, but such as are eager to do something for the interests of the Church. The Director may be somewhat more indulgent, if, for example, it be advisable to start with a large number so as to gain the esteem of citizens and parishioners; but even in this case, all who are admitted should be such as give promise of attaining Sodality ideals.

When the first Sodalists or rather Candidates have been gathered, the first meeting may be announced for a designated day and held in the usual fashion. The first exhortation may consist of a commentary on the Rules. The Director may take the occasion to appoint a vice-Prefect and a vice-Secretary. He may urge diligence in attending meetings and have absent Candidates recorded. A little council may be formed immediately from among the more prudent, and consultations may be held about certain matters such as the particular title to be chosen for the Sodality, the place and time of meetings etc., local rules (if any need to be framed), new Candidates to be admitted, etc. Often it will happen that someone has already been admitted into another Sodality and knows the rules and customs; such a one, unless he lacks other necessary qualities, may be set to instruct the other Candidates.

Thus the Sodality, or rather the nucleus of a Sodality, may make an experiment of Sodality life for several months, and if the experiment proves a success, steps may be taken for the canonical erection of the Sodality.

Erection and Aggregation

The juridical existence of the Sodality begins when the Bishop erects it; or if it is to be in a house, church or college of the Society, when the Provincial, acting in the name of Very Rev. Fr. General, erects it. Further requirements for erection may be seen in the "Little Catechism of the Sodality of Our Lady" (published by the Central Secretariate).

As soon as the Sodality has been erected, the first solemn reception should be prepared for. If possible, it should be preceded by the Spiritual Exercises. The reception should be a solemn function so that the Sodalists feel the importance of the event and outsiders may be edified and conceive a high esteem for the Sodality. If aggregation has also been obtained, the Sodalists can gain a plenary indulgence on the day of their

(1) Fr. Garesche in "Sodality Conferences" p. 97, notes that it is an abuse to call a Sodality by the name of its secondary patron. At p. 98, he insists on the necessity of calling the organization by the name of the Blessed Virgin, while he concedes that it may be called something other than "Sodality" if necessity seems to require it, as in the case mentioned in the text.

Again on p. 105, speaking of Sodalities for men, he says:

"It might be worth while, in some cases, to call them by a distinctive name (such as, 'Knights of the Blessed Virgin'), as is done, for instance, in Germany, where all the Sodalities for women are known in general as 'Congregationen', and where the men's Sodalities are called 'Sodalitaten'".

reception. After the reception, the temporary officers may either be confirmed anew, or their places filled by election in the usual manner.

Thus the new Sodality may begin its life. After some months, the time will be ripe to begin a Section or two and an Academy.

The Apostleship of the Press

We recently gave a general view of the field of the modern apostolate, and indicated the many activities open to the choice of Sodalists for the exercise of their zeal in the defense of the Church and in aid of soul.

Let us now examine more closely one form of the modern apostolate, which all agree is of extraordinary moment and which can easily be engaged in by every Sodalist in some degree — the apostolate of the press. We trust our treatment of the subject will afford matter for talks to Sodalists.

First of all, it behooves us to realise the magnitude of the **influence of the modern press** in swaying the minds of its readers and in imbuing them with its ideas. That the press is a power everybody knows, but very few seem to comprehend how far-reaching and how deadly is the perversion produced by the non-Catholic press. "*The fifth power of Europe*" was what Napoleon called a certain newspaper. But today it may truly be said that the press is the foremost power in shaping life. The great mass of men read almost nothing but newspapers, and from newspapers they draw their whole manner of thinking, their opinions, judgments and feelings, their mode of life, their attitude towards everything, even religion and the Church.

Periodicals and books govern almost the whole realm of modern affairs and ideas. They **think and talk for the most of men**. What is right and just, what should be done, how to live, are questions which are answered for the bulk of men by books and periodicals. Generally, the prevailing dogmas of cultural and social life are precisely those which are most propagated and sustained by the dominant press. The modern press is like a great machine which produces ideas and judgments, which molds the minds of hundreds of thousands, which develops and gives shape to the whole of human society as to so much raw material. It is the rudder which directs the ship of private, social, political, intellectual, economic and moral life. Even religious life is subject to its influence in a great degree. A nation insensibly becomes like its press.

Whence comes this extraordinary, almost incredible influence of the modern press on the minds of its readers?

1. The modern press, and especially the non-Catholic press is a true power, because all unnoticed it works its way deeply into men's minds taking them by their weakest side, especially working on their *curiosity*, *desire of novelties*, *and frivolity*. Everyone is fond of knowing recent events and their circumstances. Almost everyone is glad to read a periodical which can be bought for a trifle and which gives the reader a general view of world news, politics, private affairs, catastrophes, scandals, lawsuits, inventions, celebrations, etc.

It is quite agreeable to have a mentor which teaches its readers to see the importance of events, so that without tiring their minds, they can understand and judge all sorts of matters, and deem themselves wiser because they have read the paper. Besides, reading periodicals is pleasant. It lifts a man out of the dull grind of ordinary life into higher regions, where everything is splendid, joyous, great. Essays and narrations delight the mind by their style (1).

The press accomodates itself to these inclinations of men and once it has caught them, it leads them where it will.

2, The modern press, is a great power, because *it is the general vehicle and instrument of what is called universal culture.* Even people who have not made a serious study of anything, by reading the papers get a superficial culture which makes them think that they can talk about everything. It flatters one to be able without much study, to speak of everything knowable and more besides; and even to judge of life and death. But with a newspaper, at a trifling cost, even the uneducated reader is informed about home and foreign politics, literature and the latest inventions, the theatre and sport, social events, philosophy and horticulture, natural sciences and cooking, the latest fashions, spiritism, the inhabitants of Mars, Bolshevism, etc. Then with what solemnity a simple blacksmith will discuss public affairs when at his ease! With what satisfaction be will pronounce judgement on proposed laws and international relations, on the capacity or stupidity of political leaders like Primo de Ribera and Mussolini, Painleve and Chamberlain, on the

(1) A simple peasant woman, living in great poverty, was asked why she was so fond of reading novels and papers. "Why", she said, "although I am poor, I find it very pleasant to be whisked away into another world where I can hear kings and ministers, deal wit dukes and duchesses, make trips and have good times, live on the Riviera, take a run over to Paris, gamble at Monte Carlo, etc. Of course, it's all imagination, but it only costs a few cents".

prospects of different nations, on modern inventions, on sciences and art, on poets and bishops. He thinks the sapient opinions he is putting forth are his, whereas he simply repeats what he read in his morning paper. The good man thinks himself benefited by his paper, when, on the contrary, the press has reduced him to a state of mental slavery.

3. What increases the power of the newspaper, is the fact that it does not address its readers once or twice only, but *everyday* and it repeats its ideas to its habitual readers hundreds of thousands of times. The same effect flows from its form which is always elegant and full of variety; editorials or leaders, short stories, informative articles and daily news, statements of noted men. A man may be able to resist the repetition of a thought, once, twice, ten or twenty times, but even in spite of himself he will finally give in to one who repeats the same thing a hundred or a thousand times. "It's the constant dripping that wears away the stone". The press does not let one reflect quietly; you hardly finish the morning journal, when the afternoon edition is out; that is scarcely put aside when the evening edition or the "extra" is clamoring for attention.

Where is the teacher who has so many disciples and who teaches them so assiduously? In the morning at breakfast, again at lunch, in the evening before bed? Who follows one everywhere, beckoning to him and inviting him to read, at home, outside, in the streets, in the train and the street-car, while he works or rests or eats? Who is listened to with the closest attention every day by ten thousand or perhaps a million men? A priest talks once a week for half an hour (may be only five minutes, to some hundreds of pious persons but the newspaper talks daily to hundreds of thousands of men of all sorts, pious and unlearned, old and young; it speaks to legislators and governors as well as to the workingman and the lowly, to professors of Universities and to butchers in city markets, to bankers and hack-drivers, to magistrates and farmers. It is the master, the director, the king of everybody. No wonder therefore that little by little almost all become like the newspapers they read. Give the best nation a bad press, and that nation will soon be bad, irreligious, immoral; give a bad people a good press, and in a short time, it will appreciate religion, correct its morals, and become better.

4. Another thing which increases the power of the press is that in a manner *it imitates the attributes of God;* omnipresence, omniscience, swiftness and eternity.

It imitates the *omnipresence* of God. While we sleep the dailies are being written with feverish haste in editors' rooms and the great presses are being prepared, telegraph and telephone wires are transmitting an immense mass of news over the whole face of the earth: space is alive with radio messages. Writers bent over their desks are finishing their articles; statesmen, scientists and labor leaders are dictating their statements to reporters; literary men, poets and critics are offering the fruit of their labors. Soon the big rotary presses begin to pour forth the new editions at a rate of 30,000 an hour, pressed, folded and cut. Bundles of them are made at once and started to their destinations, and in the early morning while we are yet sleeping, they are being rushed away on rapid trains to cities, towns and country. In an hour or two in hundreds of towns, the paper is being announced sold, read, devoured; whole states are turned for the time being into reading rooms; thousands of eyes and minds absorb what but a few hours ago was collected, written and printed. The ubiquitous newspaper is printed simultaneously in various cities. In the early morning it is brought to factory doors, whither working-people are hastening, to the breakfast tables of the late-rising rich, to the farmer in the fields, to the soldier in his barracks, to the passer-by in the streets.

The newspaper imitates the *omniscience* of God; it speaks of all things which are on the earth, above the earth and under the earth; it knows what took place yesterday in the British Parliament and in the Congress of the United States, in China and Australia, in Heligoland and Honolulu, in the Chicago wheat pit and in the Bank of Rome, in the theaters of Paris and in Spanish fairs; and it knows with much more certainty the whole truth about heaven and hell. The press speaks on all these subjetcs with the utmost assurance; it knows them all better than any man, better even than God Himself; from its verdicts there is no appeal.

The newspaper imitates the *swiftness* of God; while the Congressman is still addressing the House, the first part of his speech is being sold in the streets; while games are going on or the result of trading in the stock-exchange is still doubtful, the probabilities of victory or defeat are being announced. In thirty minutes, we can read what has just happened in the Antipodes.

The newspaper imitates the *eternity* of God: it is always talking, always excited about something, it knows no rest; its influence on men is continuous. Other schools have their holidays; the school of the press knows no vacation; other schools we outgrow but the school of the press, never; it is always with us from the cradle to the grave:

and it will continue instructing, leading and misleading men long after we are gone.

5. Another thing which increases the power of the press is its *anonymous character.* Dodonian oracles are given in its columns by writers who perhaps are beardless ignoramuses with whom we would not shake hands, much less invite them to our home; but everything in the paper is unsigned, and many receive it as an oracle from heaven. "The paper said so", they exclaim, and they listen to their unknown teachers with reverential fear, they bring them to their table, they expose their mind and the minds of their families to their dogmas, their morals, their way of thinking about God and the Church, about priests and kings, about governments and philosophy, about marriage and the worth of feminine virtue, about the education of children and the value of life. Oh if they but knew, who it is with whom they speak, by whom they allow themselves to be influenced, — perhaps they would cast them out with righteous indignation; instead, they drink in devoutly the deadly broth which has been concocted, for all they know, by a man who has served a jail term for immorality.

* * *

Now this tremendous power of the modern press is for the most part in the hands of non-Catholics. Probably we would not be far off in saying that 90 per cent of the great dailies of Europe and America are either the property of enemies of the Church, or, at least, of men who care nothing for the Catholic religion.

It comes to this: In almost the whole world, probably the most efficacious means of all for forming the minds and judgments of untold thousands, has fallen into the hands of the enemies of Christ. The leaders in the world of ideas, the dictators of modern thought are in great part sons of Belial. The Christian people of Europe and America are being taught, formed, educated and directed from the pulpits of Antichrist. Terrible danger! How can a man who loves his religion ignore this situation, and leave to God's enemies, the most powerful medium for communicating ideas? (*to be continued*).

Those who send us alms to help pay the expenses of the "*Acies Ordinata*", are earnestly requested not to send paper money. Let one light-fingered gentleman find in our letters an official picture of Andrew Jackson, George V, or any other of the Favorites of our national Treasuries, and the Editor and his Translator will begin to lose one-half their mail. *A draft, or a check* on your local bank, properly protected and placed in a registered letter is as safe as anything can be on this sub-lunar sphere.

Sodalities in Reference to the Catholic Evidence Movement

As one taking a special interest in the Catholic Evidence work in Great Britain, I am asked to state how far it can be coordinated with the new Sodality movement. In trying to deal with this rather difficult question, I must confine my answer to England or rather to all English speaking countries. I incline to think that the principles I invoke would apply upon the Continent of Europe or elsewhere, but — as I have no personal experience of the conditions prevailing outside of Great Britain and to some extent America — I refrain from making statements thereon.

The question before us is capable of being stated in two different ways — either 'Can the Evidence Guild accommodate itself to the scope of the Sodalities as visualized by the promoters of the Reform' — or rather 'Can the Sodalities be so tuned up as to be able to assist in the Evidence work?' Personally I regard the problem merely according to the second statement, and I should like to explain the reason for this view of the case. I know it can be said quite truly that the Sodalities have been well tried, and that in the past they have done great things for the Catholic Cause, whereas the Evidence Movement is still on its trial. It is something new and hitherto unheard of, new not merely in its methods but in its very conception.

Precisely. The Evidence Movement is a new thing and it did not come a moment too soon. It is an attempt to get our lay folk to do what wants doing very badly, and what we are told on all hands is absolutely impossible for the clergy to effect, namely, to bring some knowledge of the Catholic religion to those outside the Church.

And I ask this, Are not the Sodalities also on their trial? Not quite in the same sense, but — here we hope we are in agreement with the promoters of the Sodality Movement — if they are to be clearly and fully adequate to modern needs, they must have more vitality infused into them, and at least in certain countries, fresh development in their practical working. Rev. Fr. General when insisting upon the Apostolic side of Sodality work appears to me to emphasize this necessity.

For we are living in times when human society is not permeated by Christianity, but is tending to become

"*The Catholic Evidence Movement*" is well described in Father Brown's book so entitled. A briefer description will be found under the heading of "Catholic Evidence Guild" in the supplement to the Catholic Encyclopedia. The Guild is an organisation of Catholic lay-men and lay-women established to spread the teaching of the Church by means of open-air meetings in parks, market-places, streets, and elsewhere. The Guild consists of Active Members who are Speakers, or Auxiliaries who help in the other activities of the Guild; and of Associate Members who assist the work by special prayer and by an annual subscription. To form speakers, thorough courses in Apologetics, debates, conferences, the technique of street-preaching, etc., are given by experienced speakers some of whom are priests. In the Westminster Archdiocese, H. E. Cardinal Bourne has given qualified speakers the standing of catechists. Similar work has been carried on for eight years in the Archdiocese of Boston, Mass.

more and more hostile to Christian principles. It is abundantly clear moreover that men and women so disposed reject the Church and her claims not because they dislike the Church as she is really, but as she is represented to them in the light of a caricature. This view of Catholicity may or may not be the effect of deliberate misrepresentation, — to some extent this is certainly so — but anyhow we are only concerned with the patent fact.

Therefore the great problem before the Church and her various organizations is this — How can she put herself into touch with the minds and hearts of men, how influence them and win them to God and right conduct? Men and women not merely dislike the Church — they are also afraid of her, and this is always the result of ignorance, often crass ignorance. But this attitude of non-Catholics towards the Church also reacts upon the Catholic mind. That is to say poorly instructed Catholics living as they do in these countries in a non-Catholic (we can hardly now say a Protestant) atmosphere, may indeed take their dogma from legitimate instructors, but depend upon the man in the street for many ideas and principles related to religion. Catholic leaders of thought are quite aware that they cannot protect the minds of the educated classes from error unless they come out into the open and boldly proclaim the truth. The Evidence Guild workers apply this principle further, for they go straight to the ranks of the uneducated to give them a modicum of Christian teaching. It is really the extremely democratic nature of the Evidence work which makes it important, but at the same time it is this character which, in certain quarters, raises feelings of suspicion or at least a hesitation in extending to the work the hearty welcome which it seems to its advocates to deserve. Yet it has the abundant countenance of two Popes and practically all the English-speaking Bishops and many heads of Religious Orders.

If this line of thought be correct, there cannot really be any question about the Cooperation of Sodalities, at least the more efficient ones consisting of grown-up men, and organized on parochial lines, as so many of our best Sodalities are. It may be a matter of time, because the difficulties are immense, and the Evidence idea is too revolutionary to make rapid headway. But we have just been told that in an industrial town of Lancashire, the head-quarters of Catholicism in England, and at the same time its most conservative area, a meeting has been held by the joint forces of four parishes, led by the local clergy, for organizing a branch of the Evidence Guild. There are only two questions which can be properly put about the Evidence Guild. One is — Can speakers be found? The other is — Can they get a hearing? No other questions can be tolerated — for instance whether the Guild is a dignified and impressive thing — whether it can make converts to the Faith - whether the speakers cannot sometimes be riddled by clever objectors? When your house is burning you should not criticise the neckties of the firemen. We of course presume that the speakers are duly authorized and so far trained, not that they can never make mistakes, but that, as loyal and fervent Catholics and intelligent citizens, they can give some reasonable account of the faith that is in them.

Now to our point. Any Sodality of men (we omit the question of women for the present) which can supply out-door speakers, or in other ways promote the Evidence work, is not merely justifying its existence, it is satisfying the severest test of its spirit.

This is not to be understood as though we intend the converse proposition, namely, that all Sodalities ought to be ready to pass this single test of efficiency. We do hold, and so apparently does Rev. Fr. General, that any Sodality which is entirely remote from Apostolic aims, which has no Apostolic atmosphere, is now out of date; though it might have stood two or even one hundred years ago. We also hold that the Evidence work is upon the whole the most crucial test of the Apostolic spirit. But this work is not and cannot be for everybody. The idea has yet to prove in practice its full power for good to the Catholic cause. It is spreading, not rapidly enough, but very steadily and strongly. The future is with it. We cannot wish the new Sodality movement a better thing than that it should be in the vanguard of this sort of progress, and not come in lamely when the battle has been already more than half won. HENRY BROWNE S. I.

THE SODALIST'S INTRODUCTION TO THE APOSTOLATE

5. Social works

The social works so highly recommended by Leo XIII and subsequent Popes, form the principal part of a well-ordered apostolate in our times. They are carried on especially in the following ways:

a) By institutions looking toward the *common good* of Society, through which peace and order is secured.

b) By institutions for the protection of individuals and of certain *classes* of men.

I. *Institutions for the common good of society* are:

1. *Social education of the people:* the training of men to a sense of their common interests and of social solidarity, to the appreciation of their social obligations, and to self-help.

2. *Promotion of the social virtues*, of justice, equity, charity, diligence and application.

3. *General social works*, especially.

a) Savings banks.

b) Cooperative societies.

c) Mutual benefit and insurance associations.

d) Associations for erecting proper dwelling-houses.

e) Temperance and abstinence societies.

f) Hygienic associations.

g) Societies for protecting public morality.

4. Just and Christian *Legislation in social matters.*

5. Centers of social work.

II. *Institutions for the protection of certain classes* comprise those for :

a) Working men and women, boys and girls.

b) Women, children and the young.

c) Farmers, little industrialists, merchants, soldiers, etc.

d) The middle classes.

The lay apostle can do good work in these different lines ; by laboring in the societies indicated above, by plain discourses in their meetings, by writing or editing their periodicals, by spreading apt literature, by inducing other men to support those movements and to work in them, by establishing and supporting for the benefit of young people, the educated or workmen, study clubs, savings banks, etc.

6. Activities touching public life

In a time like the present of so-called universal democracy, when governments tend to interfere in every phase of life, it is very necessary that Catholics too should exercise their influence in public life and thus defend and develop their rights, the security of the Church, Catholic schools, public morality and Christian social order. God should be worshipped even in public life. No Catholic is at liberty to keep aloof from this work.

Nevertheless it is one thing to have a care of these things and another to become mixed up with the affairs and dissensions of political parties, especially in matters which are purely secular, or in which Catholics take different sides. Here great caution is necessary ; nevertheless our obligation to strive that Catholic principles rule in public life, does not cease.

Among other *things which contribute to the reign of Christian principles in public life,* we may mention :

1. Striving that Catholics be well *instructed* about such political measures as touch religion, morals and the social order, and in general, the principles of Christian government ; the means are speeches, writings, meetings, etc.

2. Making Catholics realize that they are bound in conscience to *vote* and to vote properly.

3. Compelling Catholics, especially such as are legislators, judges, etc., to *discharge their official duties well,* to defend the Church, to promote the common good and social reform, to appoint Catholics to public offices when they are fit for it, to repress vice and injustice, etc.

The lay apostle will readily lend his efforts in the most effective way according to circumstances, to realizing this program, especially if he has facility in talking or writing or in the conduct of public business.

7. Movements in favor of the Foreign Missions and the conversion of non-Catholics

I. Foreign Missions are helped

1. By spreading the knowledge and love of the Missions.

2. By encouraging missionary vocations.

3. By sending material help to the Missions.

The *knowledge and love of the Missions is spread* by addresses (even by those of laymen), by written articles, lectures, mission study clubs, plays, moving pictures, etc.

Missionary *vocations are promoted* by instituting Mission Study Clubs, by holding special devotions for the Missions, by helping children and young persons who show signs of a vocation, either to make the necessary studies or enter an apostolic school or some missionary order, by helping apostolic schools and missionary houses.

Missions can be helped in a material way by collecting money in churches and missionary circles, by gathering postage stamps and tinfoil, by preparing vestments and altar-cloths, by sending books and other literature to the Missions, by establishing burses for seminarists, catechists, etc. Sums of money may be given to the missions, with the understanding that the donor is to receive a certain income during his life, the principal to become the absolute property of the mission upon his death. Special attention should be given the Papal Missionary organizations : The Propagation of the Faith, the Holy Infancy, the Work of St. Peter the Apostle, etc.

These can be promoted at the same time by what are known as "*Missionary days*", which are conducted as follows : On a Sunday morning there is a General Communion of all societies which work for Missions ; in the afternoon there is a sermon about the propagation of the Faith, followed by devotions for the conversion of the infidels and for the increase of vocations, finally a collection is taken up ; in the evening another function on or about the same subject is held (a play, or a lecture, moving pictures, raffle, tableaux, etc.).

In all of these activities, opportunities abound for the zeal of the lay apostle.

II. The *Conversion of Non-Catholics* can be forwarded by the lay apostle in private conversation, by lending books on apologetics, by inviting well disposed non-Catholics to a good

apologetic lecture or sermon, by instructing prospective converts, solving their doubts, introducing them to a priest, etc.

8. International Works

Catholics should know, love and help their fellow-Catholics in other countries, and not allow an exaggerated nationalism to spread hatred and propagate lies and calumnies, thus impeding mutual charity and destroying the sense of membership in the same universal family. So a serious effort should be made that

1. Catholics of different nations should learn to *know each other better,* through congresses, writings, periodicals, and greater inter-communication between Catholic associations, etc.

2. They should join in discussing practical questions, and then *unite their forces and act together* so that the strength and efforts of each may be rendered more efficacious.

3. In certain affairs, there should be perfect cooperation ; for example,

a) *In Cultural life,* the works of our eminent writers, doctors and artists, should be highly praised, made known and discussed ; great events and notable actions of Catholics of different countries should be made known everywhere ; Catholic students should be sent to foreign Universities.

b) *In social life*, the good institutions and social efforts of Catholics of each nation should be published in other countries and proposed for imitation; similarly, knowledge of the injustices suffered by the Church and by Catholics in any particular part of the world, should be made known everywhere and vigorously condemned ; social questions which are international, should be solved by common counsel and united efforts ; immigrants (students, working-men, servants) should be received with special affection and care.

c) *In Economic life*, which today is built in great part upon international relations, Catholics should strive especially to enter into commercial relations with Catholics of other lands.

d) *In Public international life*, Catholics in a position to do so, should promote true justice and peace among nations ; they should try to exercise a salutary influence in Leagues of Nations and similar movements ; and likewise strive that when provisions are made for any nation, the just rights of Catholics be attended to and not the unreasonable demands of Freemasons, etc.

The lay apostle will inform himself and others about the necessity of this international cooperation, resist exaggerated nationalism, study foreign affairs willingly, especially the efforts of Catholics in foreign lands, read their periodicals, attend international Catholic congresses, promote international Catholic organizations, etc. (1).

9. Catholic Economic Movements

Money (which "makes the mare go") is necessary even for good and holy things. The need of the economic apostolate is twofold :

1. *That Catholics themselves be raised to a good economic level* (thus grinding poverty will be overcome), Catholics will be more independent, able to educate their children better, and to give more help to Catholic projects.

2. *That Catholic institutions may acquire a solid economic foundation ;* for the erection of churches, schools, convents, hospitals, etc. ; for setting up printing houses, periodicals, and libraries. for the exercise of charity and in aid of Missions, etc.

The means to be used by the lay apostolate, for the first object, are : the establishment of fitting social works (cooperative societies and savings banks) and participation in their administration ; teaching people how to manage their economic affairs, household management, agriculture, and how to help each other ; setting up schools and courses in spinning, cooking, gardening ; employing whenever possible, Catholic tradesmen, servants, doctors, artisans, lawyers, and bankers ; dealing with Catholic merchants, etc.

Means of making money and increasing the resources of Catholic organizations are : to give and collect alms ; to erect workshops and laboratories in order to aid the Catholic cause, to foster them and labor in them ; to institute and manage lucrative societies for the same end ; to take care that ecclesiastical property and the funds of pious works be properly administered and preserved, and to defend them against dishonest servants, and all other enemies.

* * *

How much there is to be done everywhere by lay apostles ! Note too, that we have only indicated the principal fields of activity, any one of which will require great and complicated efforts. So there is no reason to fear that zealous

(1) Anyone who thinks this to be exaggerated idealism, should consider the world-wide propaganda carried on by *Socialism* and its ilk since the days of Marx, its effects in the Russia of today, its vigor in English-speaking lands. *Masonic activity* in Latin countries finds echo in Masonic organs in English speaking countries. The Southern jurisdict'on of the Scottish rite formally sponsored the Oregon anti-parochial-school-bill. *Laws, inimical to Catholic interests*, proposed to various State Legislatures, are identical in phraseology, as if they proceeded from *one source.* Our lay people, must therefore, be induced to inform themselves about international movements, Catholic and anti-Catholic ; otherwise *unity* will be lacking in the Catholic defense.

lay apostles will lack occupation. On the contrary it will often be difficult to tell where to begin, since there are so many things which should be carried on at the same time. So we shall conclude by a few observations on the choice of activities and on the way to work in them.

What is to be done, and How?

1. First of all, the lay apostle who wishes to choose his work and succeed in it, must not forget to *pray much to God and to the Queen of Apostles*, that grace may enlighten and inspire him to work well and help him to bring forth great fruits.

2. Then let him *consider prudently* his own powers and limitations; what is more useful or more urgent; where greater and wider results may be expected; and especially what is required of him by the duties of his state of life, his obedience to ecclesiastical superiors and especially towards the Bishops and the Sovereign Pontiff.

3. Let him *consult* his Confessor or the Director of the Sodality, and his companions in the apostolate; the Sections of the Sodality were instituted especially for the taking of counsel regarding the apostolate.

4. Let him *instruct himself* by reading books and periodicals which treat of the apostolate, by hearing lectures on the subject, by attending the meetings of charitable organizations, and by observing the methods of experts.

5. Let him *have a right intention;* let him not be puffed up by success, but "forgetting the things that are behind", let him consider how to improve; let him not be depressed when things go badly, but consider carefully where his mistake was and how to correct it. So, too, let him often examine the proper way of working, and consider what results he has obtained. Let him take correction willingly.

6. Let him *work constantly and methodically*, and frequently renew his fervor and apostolic zeal, especially in time of retreat.

(Finis)

Melbourne, Australia. Fr. John Nerney, S. J., writing in "The Madonna", lays emphasis on the value of the *Sodality elections* in Sodalities for children. They are anxious to rank well in the Sodality. This results in much prayer, and also in very serious efforts to correct their faults. This gives the necessary impulse to reflection and self-examination.

CHRONICLE

St. Louis, Missouri. Theologians' Sodality Academy. This new Academy, begun in 1923, has recently sent to the Central Secretariate an account of itself and its activities. Its membership of 85 is restricted to theologians. The 1924-25 program was directed to knowledge of the proven practical value of the Sodality. Papers read have been on "Foundations of the Sodality, its saintly members". "The Virtue and Ability required in a Director". "The Junior Sodality" "Adaptability of the Sodality to circumstances", selectness, "activity a sine qua non".

Priests experienced in Sodality work have addressed the Academy from time to time. Fr. Henry S. Spalding on "Social Work of the Sodalities before the Suppression of the Society" - "The Sodality the predecessor of the Red Cross." Fr. Kuhnmuench, Moderator of the St. Louis. University Sodality for 9 years, spoke on the *Director's Work*, emphasizing the need of young energetic men, who must always be accessible to the Sodalists, and unconnected with the disciplinary board. Fr. Kuhnmuench found that Jesuit High School and College students were the best Sodality workers among the St. Louis University students. Fr. Cornelius Shyne, (1) spoke on the *High School Sodality*, composed of boys at the age of 12, 13 or 14. Beginning with an analysis of the psychology, ignorance and inexperience of the boy of that age, Fr. Shyne, insists on a positive program of talks in which the boy is explained to himself, shown where his dangers are and the various helps which come with religion. Instead of dwelling on the manifold ways in which one may break the commandments, time is to be spent on the positive ways in which the boy can *live* the true, Christian life. Enthusiastic Academicians mimeographed a synopsis of the discourse, and we hope to print it in another issue.

St. Louis, Missouri. For 12 years past, a Sodality has maintained a summer vacation house where about 55 poor children pass a week or two under the supervision of Sodalists. The Tabernacle Society during the war, provided 135 portable altars, over 400 chasubles, and many other articles for divine service.

Sodality of the Madames of the S. H. in Clifton-Cincinnati, Ohio. Two or three Sodalists take turns in prefecting the *Christ Child Day Nursery*, where children from 2 to 8 years of age are cared for during the working-day. 28,000 children have been accommodated by the Nurse y since its inception.

(1) Well known for his *Missions to Children*, in which he aims to impress the great truths of the Catechism *upon the heart* as well as upon the mind of children, using the Spiritual Exercises as the medium and background. See the method described in Woodstock Letters for September, 1905, an original and valuable contribution to the art of *catechising*. A Director will benefit himself and his Catechism Section by acquainting himself with it.

Spain. Sodalities of the Madames of the Sacred Heart. In *Barcelona*, they maintain a school of 800 children under the management of the Sisters of Charity. They also have a Conference of St. Vincent de Paul.

In *Bilbao*, 500 members, prepare altar linens and vestments for the poor churches of the Provinces of Vizcaya, Alava and Navarra.

In *Palma de Mallorca* in 1906, 20 ex-pupils of the Madames started a Sodality which numbers 200 today. They support the school for the poor managed by the Madames.

Bilbao, Spain. In 1924, 80 Sodalists out of 600 made a retreat at Loyola. 80 teach catechism. There are 3 conferences of St. Vincent de Paul. 50 belong to the Nocturnal Adoration section. The Sodality possesses an educational and recreational center for the members, in which there are a library, study halls, music-room, gymnasium, and dark-room. Politics is taboo. The Center is governed by the Directive Body of the Sodality, which in turn forms different Committees for different activities. The Governing Board and the Sodality Director can suspend refractory members from the privileges of the Center. *Non-Sodalists* may apply for entrance if they are endorsed by two members of the Center; and the Directive Body, after fifteen days notice has been given to the members of the proposed candidacy, may admit them to the Center.

Rio Janeiro. A woman Sodalist, several years ago, began courses in catechism for a colony which is under her husband's direction. Later she established a school, and two years ago, with the help of her associates, began a chapel. 230 members of the Sodality are divided into eight groups, with Sodalists as directors of their work, which includes the Apostleship of Prayer, Charity, The Little Catechism Crusade, Work for Poor Churches.

(Stella Matutina, Roma)

Montevideo. Women Sodalists caused missions to be given, and spread the devotion to the Sacred Heart in vast country districts. (Stella Matutina, Roma))

Buenos Aires. A Sodality of 600 well-educated women, many already married, take part in the following activities: 1. *The Dispensary*, which gives food every fifteen days to 200 needy persons. 2. *Workrooms of St. Vincent*, which provide clothes for the poor from 49 centers. 3. *The Dowry Savings Bank* for working-girls, the capital of which is furnished by the Sodalists. To form the girls in habits of industry and economy, there are 13 centers for work, superintended by Sodalists; one center has 1534 girls; Sodalists give instruction on Sundays in French, shorthand and typing, and woman's work. 4. *The Center for the Study of Religion.* Instruction is given for several hours a week in Dogma, Moral, Church History, Philosophy, Apologetics and Sociology. The course lasts five years, and on passing a satisfactory examination, the Sodalist receives a diploma. The Center has a *periodical* of its own. Graduates teach in some institutes; others catechize in a house of correction. 5. *Catechetical Centers* employ many of the Sodalists.

Lima, Peru. Sodalities of the College of the Immaculate. "There's no vacation from the Gospel," said a veteran lion of the pulpit, when he heard that the Protestant Minister would have no services during the dog-days. And the Sodality of the College of the Immaculate voted for weekly meetings *even during vacation.* It was mighty well they did, at least so thought the venerable recluses of the State Penitentiary who of course had no vacation to give up. They would have missed their Sunday visit from the Sodalists. The Old Men of the Little Sisters of the Poor are also on the visiting list, and the Sisters on their part, add to the Sodalists fervor by a few well-placed cookies, apples, etc. In the "Cervantes" Academy, Our custom of "Text" is observed, only fifteen minutes of preparation being accorded the speaker. In the Bellarmine Academy of Controversy, 15 papers were presented (and, it would seem, discussed) on the Inquisition, the Temporal Power of the Popes, and Socialism.

Hawthorn, Melbourne, Australia. In the Young Ladies' Sodality a "*Press-section*" has been started for disseminating Catholic literature, especially weeklies. Catholics do not read because Catholic reading-matter is not spread. The Director purposely admitted few members to the section, trusting to make it more energetic. Distribution is carried out through Sunday-school children, by Sodalists visiting hospitals, and by friendly gifts to neighbors, even non-Catholics. There is no Charity Section because all the members of the Sodality are constantly engaged in such work.

Sodalist pilgrims
and the
Vatican Missionary Exposition

No Sodalist should visit Rome, however briefly without seeing the Vatican Missionary Exposition.

Renewed zeal for the Spread of the Faith, new life in the Mission Section, and not improbably vocations to this divine work will result.

Every visitor is astounded at the extent and the richness of the Exposition. Two hours are required to pass rapidly through it, glancing at the main points of interest. But weeks would be required to examine it in detail.

English-speaking priests will be on hand to facilitate the visit. They will not accept any compensation. This is about the only free service which the Sodalist will meet with in Europe. The Exposition is not a drive for money, but those who wish may put their contributions in a box which is to be found in the bookstore.

The Holy Father intended the Exposition as an integral part of the Holy Year and as a means of stirring up new zeal for the Missions.

Editor: *Lawrence E. O'Keeffe, S. I.*
Superiorum permissu.

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